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UNITY

The Unitarian

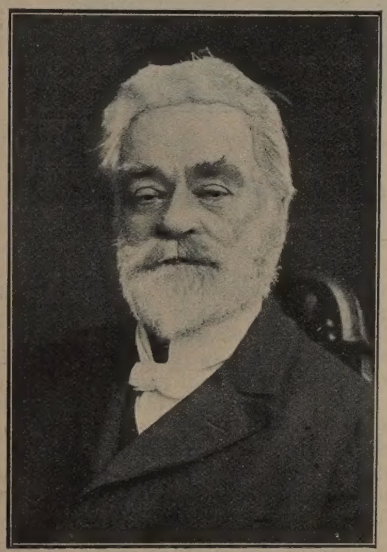
AN ORGAN OF REASONABLE RELIGION

MONTHLY

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 116. [Vol. X.—5.] May, 1913. ONE PENNY.



Rev. Henry Austin,

CIRENCESTER.

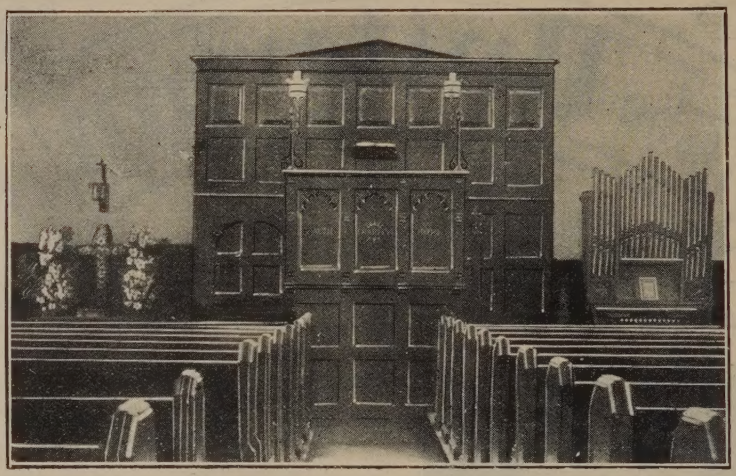
The Rev. Henry Austin was born 1840, at Atherstone, Warwickshire, and was educated for the ministry 1861-1864, at the Unitarian Home Missionary College, Manchester; had a charge at Warminster, 1864, and after a short stay there was appointed to the Lewin's Mead Domestic Mission, Bristol (1864-66), but ultimately settled at Cirencester in 1866, where he has remained ever since, completing 46 years' ministry in that place in November last. He is President of the Western Union of Unitarian and Free Christian Churches, and finishes his year of office on May 29th. Mr. Austin is an uncompromising Unitarian of an advanced type, and he has done considerable propagandist work for his faith in the surrounding district. He has had much opposition and prejudice to face, but has lived it down, and become even one of the governors of the Parish Church School side by side with the Rector. The change in this respect is illustrated by the fact that when he published a "Catechism of the Christian Faith" in 1867 the clergy ordered that it should be burnt, whereas now the "Hibbert Journal" and the "Inquirer" and "Christian Life"—Unitarian publications—are found on the tables of the public reading-rooms in the town. Mr. Austin has not only done valiant work in the ministry himself, but has given a son to the same profession in the person of the Rev. J. Worsley Austin, M.A., who is the able minister of the Church of the Messiah (Unitarian), Birmingham.

UNITARIANISM LEGALISED: "Till July 21st, 1813, the profession of Unitarianism was punishable in England by forfeiture of citizenship and by imprisonment, while in Scotland it was a capital crime. Charles James Fox (1749-1806), the Whig leader, had vainly endeavoured (1792) to procure the repeal of the persecuting Acts; this was accomplished by William Smith (1756-1835), M.P. for Norwich, the grandfather of Florence Nightingale (born 1820."—Alexander Gordon, M.A.

The legacies left by the late Mr. Frederick Nettlefold include £1,000 each to the B. and F.U. Association and the London District Unitarian Society, and £500 each to the Sunday School Association, the Blackfriars Mission, the Sustentation Fund, the Ministers' Benevolent Society, the Ministers' Pension and Insurance Fund, the Children's Convalescent Nursing Home, Winifred House, and the London Domestic Mission Society. He left estate valued at £343,009, and the duties payable are £41,000.

The Report of the Council of the British and Foreign Unitarian Association expresses the opinion that "It would prove eminently fitting if the year 1913, the centennial of the passing of the Trinity Act, were marked by a carefully planned and vigorous campaign to make known the principles and faith of Unitarian Christianity in every city, town, and village in the British Isles"; it would be fitting indeed. Would that it could be done!

The Rev. J. H. G. Chapple, Unitarian Minister, Timaru, New Zealand, is preaching to congregations of 250 to 350, and has great plans for missionary work in the outlying towns and villages.



CIRENCESTER UNITARIAN CHURCH.

The Cirencester Unitarian Church, situated in Gosditch Street, of Presbyterian foundation, dates from 1648 and 1662. The congregation through succeeding generations gradually changed its theological beliefs from the Calvinism in which it originated through Arianism to the Unitarian position; in his History of Presbyterian and General Baptist Churches in the West of England, the Rev. Jerom Murch (1835) gives a list of fifteen ministers successively in charge of this congregation from 1662 to 1835. He says that under the Rev. John Keeling who died in 1724, or 1726, "the congregation amounted to 600," and (1835) "the present number of worshippers, though smaller than it was many years since, is not discouraging"; but owing to various causes it had dwindled in the fifties of last century and died out, so that the old chapel was closed for six years, 1860-1866. But a bold attempt at re-opening was made in 1866, when the Rev. William James, of Bristol, preached on Thursday evening, November 15th, to a congregation which included friends from London, Bristol, Cheltenham, and other places; and on the following Sunday the Rev. Samuel Martin, of Trowbridge, preached to an evening congregation numbering as many as 400 people. Though the hope of establishing a strong and healthy Unitarian church in Cirencester appeared then to be very remote, the appointment of the Rev. Henry Austin to the position of resident minister made that more possible than was then anticipated. The new movement awakened much local excitement and opposition, which proved to be a blessing in disguise, for opposition awakens thought and sympathy, and "the blood of the martyrs is the seed of the Church." So the revived church grew in strength, became firmly rooted, and attained a sound position that has given it permanence and considerable local influence. Mr. Austin has lectured and conducted Sunday services at Swindon, Stroud, Fairford, Cricklade, and other towns and villages within a radius of 20 miles. In 1891 the chapel was rebuilt, and the re-opening sermon was preached by the Rev. J. Estlin Carpenter, M.A.

The list of ministers corrected to date is as follows:—

Alexander Gregory, 1662-1665; — Beeby; Stephen Worth; John Keeling, died 1726; Skinner Smith, 1727-1750; John Evans, 1730-1742; Joshua Parry, 1742-1776; Habakkuk Crabb, 1776-1787; Eliezer Cogan, 1788-1789; John Kings, 1790-1803; Richard Fry, 1803-1807; James Holt, 1808-1817; John Read, 1817-1818; Anthony Dixon, 1819-1820; Frederick Horsefield, 1820-1860; closed 1860-1866; Henry Austin, 1866—.

Mr. Austin's long and active ministry, now in its 47th year, has acted as an effective leaven upon the public life and thought of the town. Cirencester, or Cicester, is the ancient Roman town of Corinium, and is situated on a slope of the Cotswold Hills in Gloucestershire. The old town has seen many changes, but it has experienced none so fraught with the possibilities of joy and blessing as the growth therein of a knowledge of Unitarian Christianity.

Theophilus Lindsey and Joseph Priestley.

By the Rev. A. W. FOX, M.A.

The story of English Nonconformity would be incomplete without some account of two men of our household of faith who exercised a mighty influence in their own day. Both of them found their way to Unitarianism; both were faithful servants of this simplest form of Christianity. When they were brought together they become firm and lasting friends. Towards the middle of the eighteenth century there were many clergy of the Anglican Church who no longer believed the theology of the Articles; yet they did not face the stern logic of their position and leave their livings to seek a freer sphere of labour. Theophilus Lindsey, born at Middlewich on June 20th, 1723, was educated at St. John's College, Cambridge, where he became a Fellow, at a time when all such were bound to take Holy Orders. He first held the living of Pindletown, in Dorset, where he married his noble wife. Here his study of the Scriptures led him to reject the doctrine of the Trinity, which he did not find in them. He did not leave the Church immediately, but settled down at Catterick, in Yorkshire. His Unitarian views grew more and more firmly fixed in his mind, and he felt his position more and more irksome to his sensitive conscience. At length, in 1773, at the age of fifty, he determined to resign his living and to found a Unitarian Church in London. His friends, including Church dignitaries, urged him to stay where he was, alleging that many of them held Unitarian opinions. His parishioners, to whom he and his wife had been devoted, prayed him to stay with them and "to preach what he willed." But his convictions would suffer no longer his continuance in a Church with whose doctrines he was at complete discord, and Lindsey and his wife felt that they could no longer stay where they were. Her friends were mean enough to promise her a comfortable maintenance if she would abandon him, but, true wife and noble woman that she was, she scorned their offer as an insult to both. Thus for conscience' sake they left behind them dear and sacred associations to go forth amongst comparative strangers in a strange city.

Arrived in London, they sought lowly lodgings in accordance with their means, and sold their plate to find subsistence. For some months their future was dark enough; but gradually they began to find friends. Lindsey took a room in Essex Street, off Strand, which he determined to open as a Unitarian Chapel. To do that was to do a deed of daring not easily understood in our more tolerant times. At that time it was a penal offence to be a Unitarian, and Lindsey was warned that he might come into conflict with the civil power at the outset of his movement. As a matter of fact, a Government emissary acted the spy at the service for some time, till, finding nothing dangerous to report, he ceased to trouble them with his presence. On Sunday, April 17th, 1774, Essex Street preaching-room was opened for Unitarian worship. Then came Lindsey's reward for his unselfish devotion to truth. The preaching-room was soon too small for the number of hearers, not all of whom were Unitarians, but all of whom reverenced Lindsey's pure and noble character, so that it became necessary to secure larger premises. His friends bought the site in Essex Street to build upon it a chapel and manse, which were opened on March 29th, 1778. In the year 1793 he resigned his pulpit, and gradually declined in strength, until, on the 3rd of November, 1808, he passed away at the age of eighty-five.

Of Lindsey's warm friend, Joseph Priestley, something must now be told. He was born at Fieldhead, near Birstal, on March 13th, 1733, and in a life of just over seventy years he achieved the work of several active men. Unlike his friend Lindsey he was of a dissenting stock. He was educated for the ministry at Daventry Academy, where he began to shed the leaves of his orthodoxy. He was never idle, and combined a profound knowledge of divinity with a deep interest in natural science. His first charge was the little Presbyterian Chapel at Needham Market, in Suffolk, where he received £30 a year. He had a competent knowledge of French, German, and Italian, a deeper acquaintance with Latin, Greek and Hebrew; but he loved divinity more than all else, and to the end strenuously laboured to clear Christianity of its corruption, and to lead others to a simpler and purer form of faith. From Needham Market he removed to Nantwich, where he seems to have become convinced of the truth of Unitarianism (To be continued).

The "Northampton Echo" has printed an extended notice of the Kettering Road Unitarian Church of that town with an appreciation of the service conducted by the Rev. W .C. Hall, M.A., our respected contributor.

The Upperthorpe congregation have sold their chapel, and are now taking the necessary steps to erect a new chapel and school on a more suitable side.

The annual meeting of the East Cheshire Christian Union of Unitarian Churches was held at Buxton on April 12th, when the missionary work of the Rev. George Street in the villages of the Peak district was highly commended, and Mr. C. Sydney Jones, of Liverpool, said that Unitarians are pioneers and must be the Newtons of their time.

The Rev. Gertrud von Petzold, M.A., and Congregation of the Waverley Road Church, Birmingham, held two George Dawson Anniversary Services in the Town Hall, Birmingham, on Sunday evenings, April 6th and 13th, when nearly 3,000 persons were present on both occasions.

During the five years' ministry at Newcastle-on-Tyne of the Rev. Alfred Hall, M.A., 113 new members have been added to his church, making a net increase of 87.

The Moral Significance of Unitarian Beliefs.

By Rev. WILLIAM C. HALL, M.A.

V.—THE LEADERSHIP OF JESUS.

In our last paper on "The Brotherhood of Man" we did not advance beyond the view of a Brotherhood here and now. That view is only partial, but unfortunately it is the only view represented in much popular teaching. We do not get the full view of human brotherhood until we grasp the idea of it as a brotherhood in past and future time as well as in the present. "Love of the brethren" embraces not only the performance of obvious duty to men and women here and now with us, but the recognition of those whose works we inherit and of those for whom they and we together are labourers. It is our duty to do good, not simply that good may come to us, but because good has come to us, and in order that good may be for all the coming generations of men. The ideal set in the conception of universal human brotherhood is that of an eventually perfect brotherhood.

Towards this ideal we accept Jesus as our leader. We go to the past to discover one, "The first-born among many brethren," the Elder Brother, who by the greater wisdom of his teaching and the fuller sanctity of his life can guide and inspire us in good works which shall contribute to the building on earth of that Kingdom of God which is the fraternity of perfectly happy and holy human beings. Our study of Christianity is the continuous discovery of Jesus. What have been called the "corruptions" of Christianity themselves lead us by revolt back to the contemplation and love of his life; and our reading of the Gospels, even as these pass through the ordeal of most critical comparison, reveals more and more vividly the beauty and truth of his teaching. We accept the leadership of Jesus not because we choose it, but because we are compelled to it. Like every true leadership it is a compelling leadership; and in this sense perhaps rather than saying that we choose him we ought to say that he has chosen us. Many of our so-called leaders are "leaders from behind"; we, not they, are the dictators of their programmes and the makers of their plans; we accept them because we have satisfied ourselves that in reality they will follow us, and be the spokesmen of our preconceptions and the champions of our whims. But, to state the truth in a paradox we choose to follow Jesus because we have no choice: we are bound, constrained to follow.

This compulsion is a fact capable of simple demonstration. Let any man go without prejudice to the Gospels, and let him for himself carefully gather together the authentic sayings of Jesus, he will find that he has a body of teaching concerning God and human duty which he could not have constructed out of his own mind, and which is very different from any composition he could have effected by piecing together "elegant extracts" from the utterances of other religious instructors. The essence of Christianity is not to be found in the essentials of other faiths, nor even in the great pronouncements of the religion from whose atmosphere it was derived; it is simply the undisputed sayings of Jesus, the teaching which as one reads it with an open mind enters in and takes possession, convincing one of its truth and constraining to its practice. It gives knowledge of God and direction for the virtuous and brotherly life.

Further, of how many of the world's teachers have we not to say that their lives fell miserably below their teaching, that their personal morality was immeasurably removed from their theory of ethics? Think of Rousseau and of Comte, the exposition of whose teaching invariably involves an apology for their life, and think of many men of lesser mind whose "truths" have been admirable, but whose lapses from rectitude have been deplorable. But of Jesus we are able to say that he did not exhibit this inconsistency. He lived his teaching; his life expressed it, or rather we shall say that his teaching was one expression of his life, it was the indication of something greater. The life that lives the truth is greater than those truths. Such a life attracts men, and before it they bow down. They are compelled to admiration, reverence, and love of it. Once aware of it they can never escape it; it holds them in its presence. Such a life was that of Jesus, that even those, comparatively a few, who profess to have rejected his teaching—not because it is easy, but because it is hard to live—are not less than other admirers of the beauty of his personality. We who accept both him and his word know that we have a teaching we are called upon to live and a life we are required to imitate. They are for the salvation of the soul and the making the brotherhood of man the Kingdom of God on earth.

Unitarians in India.

Mawpat is a village set upon a hill 5,400 feet above the sea level overlooking the town of Shillong, which lies a few miles to the south. Shillong is the capital and Sanitarium of Assam. The Unitarians of Mawpat originally came from Laitlyngkot, a village 11 miles south of Shillong, and built a beautiful chapel roofed with corrugated iron, in the building of which Miss Emily Sharpe, of London, took great interest and kindly collected subscriptions. The members of this church are Unitarians to the backbone, and much devoted to the Unitarian cause. From the hill top some yards above the chapel a most charming view is obtained of the Jaintia Hills to the east and the low rolling hills called Bhi bordering on the Assam Valley to the north. T

36th annual Conference of the Unitarian Union was held here on the 28th, 29th and 30th December, 1912, and this was the first time that such a Conference was held here. Both sections of the Unitarians united in a common worship since their separation in 1904. The Unitarian houses were crowded with delegates and friends from all parts of the Khasi and Jaintia Hills. The Conference was opened by a thanksgiving service and reception on Saturday evening conducted by U. Mynjra Singh, Secretary of the Mawpat Church, who cordially welcomed the delegates, Mr. David Edwards and all friends, and offered the hospitality of the members of his church to all. He was seconded by Hajom Kissor Singh. The Rev. David Edwards (who came over to us from the Methodists in 1893) replied that he believed that this happy meeting was brought about by the guidance of God and would produce beneficial results.

The sermon meetings on Sunday were held in the open air outside the chapel, as there was not sufficient room inside. On Sunday, at 11 a.m., the introductory service was conducted by U. Kat Pohrmen, of Nongtalang, after which a vigorous and well-reasoned sermon on the Prodigal Son was delivered by U. Dorka, of Puriang, in a clear, well-reasoned bugle tone, which resounded the adjoining hills and valleys. With waving hands and loud voice he called upon the Khasi demon worshippers and the Trinitarians to come to their Father whom they have so long left on the background. He called upon the Unitarians to see that they put on the robes and the covenant ring of the awakened prodigal. The audience was held spell bound for about two hours, and everyone wished that he had spoken more on the subject. This was the best sermon we have ever heard. Two children were then baptised, and a young man of Nongtraw received into the membership of the Union by Mr. H. K. Singh.

During the year 1912 a new strong church under the leadership of U. Kumar Roy was organised at Puriang, and 39 new members were added to the Union, namely, at Shillong 1, Mawpat 1, Nongtraw 1, Tynring 11, Puriang 23, Jowai 2, and 9 children were baptised and 5 marriages solemnised. A new chapel was built at Jowai with corrugated iron roof, and was opened in July last. The windows and the plank flooring are still wanting. The Nongtalang church suffered much distress from cholera during the summer of 1912, and a considerable number of Unitarians succumbed to it.

On March 20th our correspondent writes from Shillong:—"To-morrow we are going to a village called Puriang 20 miles away to open a new Unitarian Chapel there and to formally receive into the membership of the Unitarian Union 15 persons from Puriang and four Roman Catholic families from Kaliang. Is not our Unitarian Faith a Missionary Religion? We find it is, although some papers say it is not."

National Unitarian Temperance Association.

President: Rev. P. H. WICKSTEED, M.A.
Secretary: Mr. E. F. COWLIN, 40, Marler Road, Forest Hill, London, S.E.

TEMPERANCE REFORM IN ENGLAND & WALES.

By HARRIET M. JOHNSON.

Our country is suffering grievously because of the woeful failure of Parliament to realize its full responsibility in regard to the Liquor Traffic. The Licensing Bill which passed the House of Commons by large majorities, and should have become law in 1908, was recklessly rejected by the Lords; and the people in two successive General Elections showed their resentment at such action by returning to power the Government which passed the Parliament Act. But every year's delay, in dealing with this gigantic evil, involves a continuance of ravages to the community greater than war, pestilence, and famine. Cruelty to helpless children is going on day by day, killing some, and damaging others for life. We are so tender-hearted we can't bear to hear about cruelty to children, so we burn unread the awful reports of the Society for Prevention of Cruelty to Children, and send a subscription, thankful to know that there is such a Society! Yet the need for such a Society is a standing disgrace to our Christianity. Mr. R. J. Parr, director of the N.S.P.C.C., writes:—"During one year 158,206 children were the subjects of an appeal to our Society to be protected against their parents or natural guardians." . . . "It is not an exaggerated estimate that 90 per cent. of the cases of neglect enquired into by the Society's officers are due to the habits of excessive drinking on the part of one or both of the parents."

Are we doing anything to lessen the evil which causes 90 per cent. of this cruelty? Can we shelter ourselves from responsibility by saying it is not our business? Our forefathers sacrificed much to free the slaves; cannot the members of our churches to-day raise their voices on behalf of the brothers and sisters enslaved by drink in this free land? Much good would be done if each congregation would send to the Prime Minister a resolution entreating him to introduce his Licensing Bill this Session. The Prime Minister is in full sympathy with the Bill and only needs to be assured by outside pressure that it is demanded by the people. If it were "introduced" this Session the Bill would have a good chance of getting through next year, and then our nation would be in a better position to protect itself from this terrible enemy within its gates. Our Colonies show how English people can free themselves when they have the weapon of Local Option. Newfoundland to-day has only one license town left, and crime has ceased except in that town. The Prime Minister of Prince Edward Isle, where all licences were voted down in 1907, says:—"We have practically no crime now, and our gaols are empty; in Queen's County gaol three prisoners, Prince's County gaol four, and in King's County gaol none at all."

Home Circle.

The Felt Presence.

I have learned
To look on Nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still, sad music of humanity.
Nor harsh, nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.

—Wordsworth.

"As a Man Thinks."

By the Author of "Love that Casts out Fear," etc.

CHAPTER V.—AN ALTERCATION.

Robert Wedmore now thought he had a better chance of winning Sallie. The minister had persuaded her of the terrible risks of her becoming allied to an "unbeliever." Her own father, and all her chapel friends were in favour of the furthering of Robert's attachment. So he felt more hope.

But he suspected that Sallie still retained feelings of strong affection towards Will Farnley. That might be a difficulty in his path. Accordingly he wished Farnley were far away. If only the man himself would frankly give up Sallie and say he would not trouble her any more it would make things easier. Yes, if only all the world would play our own particular game for us and pipe our own special tune we might be saved all our trouble and have nothing left for us to do. And would that be better for Robert or for anybody?

But the world had no mind to raise the concerns of Robert Wedmore into such pre-eminent value and importance. It was busy about its own concerns. And Robert had to do like other people, the best he could under the circumstances. And that with him was a very poor kind of best. He was lacking in judgment, and went clumsily about the doing of any awkward business, and he was no less clumsy in this.

He met Will Farnley in the street. They had often met before in the same way and passed each other with just a curt nod and nothing more. But this time Robert was full of his prospects with Sallie and thought he would try and get an understanding with Farnley about her. So he went at it like a bull dashing into a china shop reckless of consequences.

"I say, Farnley, it's off between you and Sallie Roecastle, isn't it?"

"Why do you ask?"

"Well, I want to know."

"And suppose I do not choose to tell you?"

"Why shouldn't you tell me? You've nothing to be afraid of."

"No, but if a man is wise he knows when private matters should be kept private, and will not make public his own concerns. So I do not choose to say anything about it."

"But I want to know. I have very good reasons for asking you."

"Is it any business of yours? Can you tell me what right you have to pry into this matter? Don't you think it would be better if you left me to mind my own affairs and that you did not meddle?"

"No. That wouldn't suit me at all in this matter, for it is not only your affair, it is mine too. I am minding my own business. I want Sallie Roecastle for myself, so I tell you, straight. And if it's really off between you and Sallie it makes a great difference to me, for the way may be easier."

"Oh, that's it, is it? All I can say is then, Robert Wedmore, you must take your chance. If she chooses you it will be all right for you; and if she doesn't, who's to say that she shall not please herself?"

"But have you given her up? Do you still intend doing anything more to win Sallie for yourself? Let us have an understanding, so that I know what I am doing."

"What more understanding can there be? The field is open for you to try your best. If you succeed it is all up so far as I am concerned. But if you do not win her you are not going to prevent her choosing another surely? You must be fair to her and to others as well as to yourself."

"That's all very well," said Robert, "so far as it goes, but it would make a difference to her and perhaps to me if she really knew that you had given up all thoughts of seeking her any more."

"How is she to know that?"

"By you telling her, or by you telling me."

"But I'm not going to tell her or you anything of the kind."

"You're not? Well, that looks as if you haven't given her up."

"Does it? If it does, then you consider I stand in your way. I don't think I can oblige you with anything more. There is no need for us to be unfriendly about it. Even if we were to fight it out that would not settle it, for Sallie might still refuse to have anything to do with him who came out of it the best. I can only say that I wish you no harm, that you have an open field to push your chances. She knows you, she knows me, she knows others, and she is the one to decide."

"Well, it is not likely she'll have an unbeliever like you," said Robert, feeling a bit exasperated.

"'An unbeliever like me,' repeated Farnley. "Why

'an unbeliever?' Do you believe in doing what is right? So do I. Do you believe in being honest and truthful? So do I. Do you believe in keeping yourself clean in character and life? So do I. Do you believe in loving your neighbour as yourself? So do I. Do you believe that by loving your fellowmen you are also loving God? So do I. In these things I am as much and perhaps more a 'believer' than you. But you call me an 'unbeliever' because I do not believe in some of your opinions. Well, you do not believe in some of mine, so we are both unbelievers, and we can cry quits. We are all unbelievers in something and believers in other things. Sallie will choose some kind of unbeliever if ever she chooses to marry anybody, and if she will be better with an unbeliever of your sort than with me it is—as I say again—for her to decide."

And they separated. Robert was, if not a wiser, yet a sadder man for the encounter. The calm self-possession of Will Farnley impressed him with a sense of his own smallness and inferiority in comparison. He could not but feel that there was a strength of character in him that commanded respect and admiration. He would have quarrelled angrily with him, but there was something in Farnley which made that sort of thing seem mean and unworthy.

Is it not a fact that the people who think and believe mean and unworthy things are also just the people who do them? And is it not equally a fact—indeed an inevitable law of nature—that those who think good things, who believe in justice, in fairness between man and man, in doing what is right in all things, are just the people who do the good things, who do justly and mercifully, and act fairly to others? Unwise and blind are they who say that it does not matter what a man believes, for thought always shapes conduct.—(To be continued).

Our Unitarian Faith.

Our Unitarian Faith is:—

(1) FAITH IN GOD—the One True God our heavenly Father, beside whom there is no other; the sole Creator of the world and the whole universe, the only Infinite and Almighty, the One whom Jesus declares to be the object of worship and prayer. "The true worshippers shall worship the Father" (John iv., 23), "when ye pray, say, Our Father" (Luke xi., 2). It is a faith in God's infinite goodness and all-embracing love—that he is no respecter of persons, has no favourites, so that all men without distinction are equally precious to him; loves all alike, saint, sinner, Christian, 'heathen,' his friends, his enemies—loves each through all eternity, and wills that not one shall perish or become lost to him.

(2) FAITH IN MAN, as in every instance the child of God, made of the divine nature, and naturally inclined to good; faith in the divinity of man, in the marvellous possibilities of every human soul (waiting only for development), in the ability of each to love enemies as the heavenly Father does, to become perfect and Godlike (Matt. v., 44-48). It is a Faith that man can make heaven out of the divine nature that is in every child, "for of such is the kingdom of heaven" (Matt. xix., 18), that inspired of God, he makes his own heaven, that he can destroy every hell, and overcome all evil with good. It is a Faith in the Universal Brotherhood of Man, that all are members one of another in each other's keeping, made to care for and to safeguard each other, dependent on one another for welfare, safety, happiness, so that each is safe just so far as all are safe. It is a Faith in the highest destiny for all men, in the fulfilment of the grandest hopes of the human race.

(3) FAITH IN DUTY,—in doing what is DUE from man to man, in loving each neighbour as oneself, in using ability as a trust for the welfare of all—of the strong for the weak, of the able for the helpless; in the duty of securing for every human soul equal freedom to seek the truth, to declare it openly, to propagate it for the good of all, and to apply it to life,—freedom to reject the false and accept the true, to move on from old to new, from good to better towards the perfect life. It is a Faith in the duty of sacrifice for the Truth, in self-surrender to principle, in self-denial for the welfare of others. It is a Faith that Duty makes character, that its true performance is salvation, and that when all men seek first to do right to each other—then they will lack nothing and there will be heaven on earth.

(4) FAITH IN IMMORTALITY,—that there is no death, that when the fleshly body perishes, the soul—the man himself—lives on and lives for ever; that life is a school in which to learn the perfect life, and this world but a portion of it; that what is cut off incomplete here will be perfected elsewhere; that the soul has undeveloped powers in their infancy on earth, destined to be matured beyond the grave; that the hopes and longings implanted in man are prophecies of coming realisation; that the love in the bereaved soul is not misled, but intimates reunion with departed loved ones; that selfishness and sin will die of self-destruction, man reaping suffering and learning repentance therefrom, but that goodness, truth and right are eternal; that every soul will grow into righteousness here or otherwhere and learn the heavenly life; that because God lives for ever so his children made out of his own divine nature will live for ever and enter into His abiding joy.

(5) FAITH IN JESUS as son of Joseph and Mary, a real man, the noblest example of the divinity of the human soul, showing what man can be in loyalty to duty, in self-sacrifice for mankind, in devoted love to man and God. Faith in this greatest of all Leaders and human Saviours, the truest Teacher of the Perfest Life, the sublimest prophet of its Glad Tidings and Revealer of the righteousness and love of God.

This Gospel of God, Man, Duty, Immortality, is UNITARIAN CHRISTIANITY. It is the Faith proclaimed by Jesus. —H. Bodell Smith.

SUNDAY SCHOOL HELPS.

Lessons on the Bible—"What it is and is not."

By the Rev. J. ISLAN JONES, M.A.

[Text-book, "The Bible—what it is and is not," Rev. J. Wood, chapter 5. See also Dr. Drummond's "Studies in Christian Doctrine," Part 1, chapter 3, and "Via, Veritas, Vita," Lectures 2 and 3. Also the Rev. J. T. Sunderland's "The Origin and Character of the Bible," chapters 24 and 25,—an excellent handbook for those who use these lessons. (Essex Hall, 6/-).]

MAY 4th—"THE BELIEF IN THE INFALLIBILITY OF THE BIBLE" (Wood, pp. 73, 74). Scripture Reading, Acts 9, 1-9, and 22, 6-11. Note the difference between the two accounts of Paul's conversion.

1. Infallibility is the quality of being exempt from error or mistake. The least error or discrepancy deprives the Bible of the claim to infallibility, although it may still remain an invaluable book.

2. Many individual writers, both before and after the Reformation, have claimed "verbal infallibility" for the Bible. We have not, however, come across a Church creed which definitely asserts this, although some of them seem to imply as much.

3. The Roman Catholic Church holds that the sacred Scripture is the written word of God. God is the author of both the Old and New Testaments, and of no human composition, however excellent, can it be said that God is its author. It is, however, lawful for a Catholic to hold that the Scripture may err in small matters of historical detail which in no way affect faith or morals; but such an opinion has never obtained any currency in the Church. The modern Protestant theories which reduce the historical accounts of the Bible to mere myths, or again, which, while they allow that the Scripture contains the word of God, deny that it is the written word of God, are in sharp and obvious contradiction to the decrees of the Church. The Catholics further maintain that while ALL Scripture is the word of God it does not contain the WHOLE of divine truth. There is an unwritten word of God over and above Scripture—Apostolical tradition. (See Catholic Dictionary Art. "Bible.")

4. The "Westminster Confession" drawn up by an Assembly of Divines appointed by the "Long Parliament" for the settling of the doctrine and government of the Church of England (1643-49), states that "The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received because it is the word of God." It contains all that is necessary for man's salvation, faith and life, and to it nothing at any time is to be added whether by new revelations of the spirit, or traditions of men. Further, that "the Old Testament in Hebrew and the New Testament in Greek, being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentical." (Chapter 1, par. 4 and 8).

This "Confession of Faith" has been adopted as the doctrinal basis of a large number of Orthodox Churches in England and Scotland.

5. The sixth Article in the Church of England Prayer Book is more moderate in tone: "Holy Scripture containeth all things necessary to salvation, so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of faith, or be thought requisite or necessary to salvation." Where does the Athanasian Creed come in?

MAY 11: "IS IT DESIRABLE TO HAVE AN INFALLIBLE BIBLE?" (Wood pp. 74-81). Scripture Reading, Matthew 2, and Luke 2, 1-40. (Compare the two accounts carefully).

1. Opinions differ as to whether it is desirable to have an infallible guide to belief and conduct or not. There has been, and still is, a widespread craving for authority and infallible guidance in religious and moral affairs. That accounts for the large number of people who, from time to time have gone over to the Church of Rome, which professes to relieve its members of the duty to think for themselves in these important matters.

2. This desire to escape responsibility in matters of belief is due partly to a groundless fear that those who hold mistaken opinions, however honest and well thought out, will perish everlastingly, and partly to a mental sluggishness which shrinks from all exertion.

3. A just God cannot punish His children for being honest and true to their highest and best. Moreover, we cannot escape responsibility by handing over to others a privilege and a duty which we have no right to part with. The very attempt to escape in that way reminds us of the ostrich who thinks he is safe if he can hide his head in a thicket.

4. No exercise is more wholesome and beneficial than the vigorous use of our minds and our moral and spiritual intuitions. An infallible Bible would do away with the use of these higher faculties and change our duty into one of mere mechanical obedience, which is good enough for a machine, but not for a living soul.

5. We cannot do ourselves greater injury than by distrusting and neglecting the noble faculties with which God has endowed us. It is infinitely more interesting and inspiring to believe that we ourselves, by our thinking, may add something to the divine truth already in the possession of man.

MAY 18th: "INTERNAL EVIDENCE AGAINST THE INFALLIBILITY OF THE BIBLE" (Wood, pp. 81-84). Also Sunderland, chapters 24, 25. Scripture Reading, Genesis 3, 8-11; 6, 5-8; 11, 1-9.

1. The Bible does not claim infallibility for itself, although the following passages are sometimes quoted in proof of such an assertion:—2 Timothy 3, 16 (see revised version); Hebrews 1, 1; 2 Peter 1, 21; John 14, 26; Mark 13, 31; Matthew 5, 18; Revelation 22, 18-19. None of these passages, however, claims infallibility for the whole Bible.

2. Passages that contradict one another are very numerous. Compare Acts 9, 7, with 22, 9; the genealogies at the beginning of Matthew and Luke; 2 Samuel 24, 1, with 1 Chronicles 21, 1; Ecclesiastes 1, 4, with 2 Peter 3, 10; Job 34, 22, with Genesis 3, 8; 2 Samuel 8, 4, with 1 Chronicles 18, 4; 2 Samuel 6, 23, with 2 Samuel 21, 8, etc., etc.

3. The idea of God presented by Old Testament writers is often childish and unworthy of the Infinite and Almighty. In Genesis 3, 8, God is heard walking in the garden, and Adam and Eve are able to hide themselves from Him. In Genesis 6, 6-8, God is said to have repented that he had made man. In Genesis 11, 5, God "came down" to see the city and the tower which the children of men builded, etc.

4. Certain things are said in the Old Testament to have been commanded by God, which every decent man must regard as immoral. God is said to have hardened the heart of Pharaoh and then punished him for his hardness (Exodus 7, 13; 11, 10). God instructs the Israelites to steal jewels and gold from the Egyptians under pretence of borrowing them (Exodus 11, 1-3); see also 2 Kings 9 and 10; Joshua 10, 28-41, etc. The account of the creation of the world and of the origin of man at the beginning of Genesis is discredited by modern science. The belief in demons which tinges the Gospels is no longer tenable; and Paul's belief in the immediate second coming of Christ (see Epistles to Thessalonians) was mistaken.

5. In fact, it is highly injurious to teach children that the Old Testament is an infallible guide in history, or religion, or morality. Such a belief is in direct opposition to modern science and philosophy.

MAY 25th: HISTORICAL CONSIDERATIONS AGAINST THE INFALLIBILITY OF THE BIBLE" (Wood, pp. 84-86). Scripture Reading, Genesis 1; 1 Thessalonians 4, 13-18.

1. Dr. Lyman Abbott says: "I do not believe an infallible book is a possible conception. An infallible book would mean, first, that Jehovah communicated the truth to the writers, and that the writers were able infallibly to understand it; next, that they were able infallibly to utter it; next, that their utterance was infallibly preserved through all the changes of the ages; next, that it was infallibly translated by infallible translators; and finally, and hardest of all to understand is, that you and I infallibly comprehend it."

2. Can we say that these conditions have been fulfilled in regard to a single one of the sixty-six books contained in our Bible? No, what we have already stated concerning the history and Canon of the Bible makes it impossible to believe this.

3. Those who believe in the verbal infallibility of the Bible are in duty bound to tell us which version of the Bible is the infallible one, whether it is one of the old manuscripts (Vatican, Sinaitic, Alexandrian), or one of the English versions, Wycliffe's, Tyndale's, Coverdale's, Mathew's, the Great Bible, Geneva Bible, Bishops' Bible, Douay Bible, the Authorised or the Revised Version. All these exhibit many verbal differences, and no more than one of them can possibly be infallible.

4. Dr. Sanday, who is generally regarded as a very able but somewhat conservative biblical scholar (a Canon in the Church of England) says: "Of the Bible we are forced to see that its text is not infallible; its grammar is not infallible; its science is not infallible; and there is a grave question whether its history is altogether infallible" (Oracles of God, 36). Every unprejudiced student of the Bible must admit that much at the least.

Hymn Lessons for the Month.

By Mrs. E. THACKRAY, B.A.

May 4th. XVIII.—WORSHIP. HYMN 14.
"To Thee O God in Heaven."

VERSE 1.—Why do we sing our hymns at Sunday School? Song of the birds is their thanksgiving. Name some of the gifts or blessings we have all received. (Life, parents, friends, power of loving). An old lady once kept her "book of cheerful things" in which she wrote down some pleasant thing which had happened each day. Always something worth noting, e.g., visit of a friend, gift of a flower, pleasant walk in the fields, beautiful sunset. Our Heavenly Father is the Giver of all our gifts—surely then it should give us happiness to thank Him. "Oh worship the Lord in the beauty of holiness." What makes us speak of a holy man? All men and women, however good they are, have their faults. God is all-holy. The lowly people—the "poor in spirit"—the opposite of proud and haughty people.

VERSE 2.—Our Father near us at all times. We realise His love when life is joyous for us. Sometimes it seems hard to feel that love in times of sadness, but we have faith in our Father and trust that He knows what is best for us. (This is a difficult problem for little children. A few simple illustrations will help best, e.g., a little girl cries because mother will not give her more sweets or cakes. Thinks her mother unkind. The mother's love made her deny the little girl what she wanted). "Blessed are they that mourn for they shall be comforted."

VERSE 3.—We often mean to be good and yet do wrong things. How is this? We are too weak in character to do what we resolve. What helps us to do what mother wishes—our love for her. Glad service. Service should be willingly and cheerfully given. "A volunteer is worth two pressed men." Tender and loving spirit is better than wealth or fame. "Kind hearts are more than coronets."

May 11th. XIX.—PRAYER. HYMN 220.

"Prayer is the Soul's Sincere Desire."

VERSE 1.—"Saying prayers" is not always praying. Why not? To pray we must earnestly long for what we ask—in fact, the longing is the prayer. Fire gives warmth. We often compare warm glowing feelings to a fire.

VERSE 2.—Ways of speaking without words. Teacher "looks" at you and you know whether she is pleased or displeased. God can read our hearts without our words. What we feel is more important than any set words we could use. "Pray to thy Father who is in secret."

VERSE 3.—What are the first things baby learns to say? Words which tell us what she wants. Our wants are expressed in our prayers. A father loves to feel that his children can trust him. We feel that God, although "King of kings," loves to have His children trust Him.

VERSE 4.—What are the necessities for physical life? (Air, water, food, etc.). Necessity for Christ-like life is the power of drawing near to God in prayer as Christ did.

VERSE 5.—If you have done wrong, what causes mother most sorrow? (Obstinate will, which is unwilling to admit the wrong done.) In prayer we acknowledge our sin to God, just as we should say, "I'm very sorry" to mother. "Returning, etc." Insufficient to say we are sorry. "Actions speak louder than words."

May 18th. XX.—RELIGION. HYMN 201.

"O What a World this might be."

VERSE 1.—Contrast true stories and imaginative stories—things as they are and as they might be. People have dreamed of happier and better conditions than we have. What would do most to improve our lives? More love in all our hearts. Dame Fortune and her wheel. Love in our hearts is more than the gifts of Fortune. Some think the Golden Age is past; we think "the best is still to be."

VERSE 2.—The world looks more beautiful to eyes of love. (Story of coloured spectacles—some look through dark glasses, some rose coloured, and the scene is thus altered). Picture "Love lightens labour"—happy girl laughingly carrying her heavy little brother on her back. Easy to work for those we love. Angels—messengers of love, peace and goodwill.

May 25th. XXI.—DUTY. HYMN 231.

"Though lowly here our lot may be."

VERSE 1.—Beautiful little story of two angels sent down to earth, the one to sweep a crossing, the other to rule a kingdom. Both received the same "Well done"—each had done his best. Zeal—often easy to be full of zeal in beginning things, but difficult to maintain it. Jesus of lowly origin—not born in a palace, but amongst ordinary workpeople.

VERSE 2.—Contrast little stream rising in the Cotswold Hills with the broad mouth of the Thames. What has enriched the tiny stream? Our lives become richer if our thoughts and actions are loving and true.

VERSE 3.—Story of Daniel—true to his religion and his God.

VERSE 4.—Troubles and difficulties may be turned into blessings. Old idea of drawing a picture of a good man was to put a halo round his head—a crown of light. All good people affect us as if they are surrounded by this brightness.

A Catechism—continued.

CHAPTER III.

What is religion?

Religion is our relation to God, the ultimate source of all life and being, and a rule of conduct binding on all men.

What are our personal duties under this rule?

As evolution is general law of nature, and development is the law of life, it is therefore our duty to improve ourselves by thought, work, study and self-control.

What are our duties to our neighbours?

To act towards them honestly and honourably, and to treat them with kindness, consideration, and sympathy

Is it enough to relieve the suffering in this world?

No; it is better to prevent sin and suffering, and to give pleasure by recognizing and developing the beautiful and true.

What is the golden rule?

To do unto others as you would others would do unto you.

What are our duties to the State?

Allegiance and a strict performance of our duty as citizens.

Are violations of the civil laws sinful.

We should all obey the laws of the countries in which we live; but a violation of them is not necessarily a moral wrong.

May we obtain forgiveness for sins against God?

Yes; by God's goodness and mercy.

Can you illustrate the nature of sin and punishment by reference to an excessive indulgence in lust, gluttony and drunkenness?

Yes; these vices are followed by both physical and moral punishment: by physical degeneracy and disease, and by spiritual weakness and degradation.

How should we try to obtain pardon for our sins?

By sincere contrition, a firm purpose of amendment, and by making ample reparation for all injuries we may have done.

Can we atone for our sins?

We alone can atone for our own sins.

How?

By a change of heart and a change of life.

To whom should we pray?

To God alone.

How should we pray?

By giving thanks to God for His goodness, kindness, and mercy, and by asking a continuance of his blessings and favours.

Sunday School Topics.

The American (Unitarian) Sunday School Society was merged recently into the work of the American Unitarian Association, and is now its Department of Religious Education. The secretary of this department is the Rev. William I. Lawrence. It publishes a Sunday School Magazine, "The Beacon," of which the Rev. Florence Buck is the Editor. Dr. Starbuck, a University Educational Expert is also employed by this department specially to promote systematic religious instruction in the Sunday schools.

The Good Friday meetings of the Manchester District Sunday School Association at Mossley this year were a great success in the numbers attending, in the heartiness with which all joined in, in the special appropriateness of the preacher and the sermon, and in the smooth and thorough manner in which everything was carried through. The Mossley friends proved to be, as was anticipated, thoroughly good hosts.

It was a matter for general gratification that the Rev. W. Holmshaw was asked to be the Good Friday preacher this time, for he had rendered valued service as General Secretary to the Association for some years up to his recent removal from Manchester into Somerset. His sermon emphasised the considerable part which environment has in the fitting or unfitting of our young people for the reception of religious instruction. It was a special study of that particular aspect of Sunday School interests and was an utterance fully worthy of the occasion.

The holiday season approaches, and no doubt full use will be made of the Holiday Homes provided by our Sunday School organisations. That at Great Hucklow in the Peak of Derbyshire does not become less popular with our scholars, but greater demands are made upon it every year. The locality is bracing and invigorating, and it proves a great treat to our scholars and teachers to have a week on those breezy moors and hills.

The special effort that is being made to purchase and enlarge the Barley Crofts Convalescent Home, and to effect improvements in the Holiday Home at Great Hucklow includes the raising of £2,500, for which an appeal to the Northern and North Midland Sunday Schools should not fail to secure that amount. But it will not come unless all who can will earnestly co-operate.

The special work of our Sunday Schools, the building up of good moral character, and the inspiring of the minds of the young with a definite religious faith—also needs far more organised and systematic effort than it gets. While other things are done, this must not go undone.

Unitarianism and Universalism.

By Rev. J. T. SUNDERLAND.

We are by and by going to have a system of religious thought, a theology, a philosophy of religion, written from the standpoint of Unity—that which unites humanity and unites the human and the divine, and consequently which unites all the religions and theologies of the world. That will be the great, the commanding, the inclusive, the irresistible Unitarianism of the future.

By and by we shall have a theology, a philosophy of religion, written from the standpoint of the Universal, giving us the universal God, and that which is universal in humanity, in ethics, and in religious faith. This will be the profound, the self-evidencing, the irresistible Universalism of the future.

The world waits for the great thinkers to perform these two important tasks. When the work is done, as sooner or later it will be, we shall all see that Unitarianism and Universalism are one; and the world will see that in this faith, built on the Unities and the Universals of the moral and spiritual Universe, it has found the ultimate and necessary religion of mankind.

Sir Joseph Baxter Ellis, of our Church of the Divine Unity, Newcastle-on-Tyne, has been presented with the honorary freedom of the City in recognition of 32 years of distinguished public service. Sir Joseph was the first Lord Mayor of the City, has been Chief Magistrate three times, magistrate and alderman 21 years.

At the 77th anniversary of the Liverpool Domestic Mission on April 1st Sir Edward Russell, Editor, "Liverpool Daily Post," delivered an address which was a testimonial to the missionary philanthropy of Unitarians in social service.

Principal Estlin Carpenter presided at the annual meeting of the Blackfriars Stamford Street Chapel and Mission, April 7th, and spoke in praise of the Institutional Church and its work in social reform.

The late Mr. Frederick Nettlefield has left legacies to various institutions, including £1,000 to the British and Foreign Unitarian Association.

Anecdotes and Illustrations.

SCRIPTURE AUTHORITY.

A Quaker married a woman of the Church of England. After the ceremony the vicar asked for his fees, which he said were a crown. The Quaker, astonished at the demand, said if he would show him any text in the Scripture which proved his fees were a crown he would give it unto him, upon which the vicar directly turned to the twelfth chapter of Proverbs, 4th verse, where it is said, "a virtuous woman is a crown to her husband." "Thou art right," replied the Quaker, "in thy assertion; Solomon was a wise man; here are the five twelve penny pieces, and something beside to buy thee a pair of gloves."

I WILL GO WITH MY FRIENDS.

The following is another version of a story that is told of various "heathen" people:—

An Indian of the Abipones, an equestrian people of South America, was about to be baptised. "You will certainly go to heaven after this ceremony when you die," said the Jesuit, who was about to christen him. The Indian was content. Just as the water was on the point of being thrown, however, a doubt arose in the mind of the savage. "By this water I shall go to heaven?" said he. "As sure as there are mosquitoes in America," answered the father. "But my friends, who will not be baptised?" —— "They must go to hell: assuredly they shall not miss; not a man of them." "Then," said the savage, "I shall choose to go too."

How cheap a thing Heaven is in such orthodox theology—to be had without regard for moral character; and how easy to escape hell—just by a sprinkle!

THE IMPORTANCE OF CHARACTER.

Rowland Hill was once called to occupy the pulpit of a clergyman, whose character was not immaculate, and who worried him with apologies because he could not offer him a cassock. "Sir," said Mr. Hill, "I can preach without my cassock, but not without my character: character is of importance, sir, to a preacher of God's holy gospel."

A REASON FOR TOLERANCE.

Some Romish priests urged a certain princess to consent to the bringing of a supposed heretic to the flames. "Is it not true," asked she, "that heretics burn for ever in hell fire?" Without doubt," was the reply of the priests. "Then," added she, "it would be too severe to burn them in both worlds. Since they are devoted to endless misery hereafter it is but justice to let them live unmolested here."

This was good and merciful reasoning, but the same spirit of mercy would render endless hell, and a belief in it, impossible.

DR. PRIESTLEY'S DECLARATION.

The orthodox tell the following incident of Dr. Priestley. Two or three years before his death he was talking with the Rev. Dr. Miller, of Princeton, N.J., and in reply to a direct avowal of Trinitarianism and Calvinism by Dr. Miller, Priestley said: "I do not wonder that you Calvinists entertain and express a strongly unfavourable opinion of us Trinitarians. The truth is, there neither can, nor ought to be, any compromise between us. If you are right, we are not Christians at all; and if we are right, you are gross idolators." The orthodox comment is that, "nothing certainly can be more just." With which every real Unitarian will agree. There can be no compromise between contradictory views, and it is well that both sides should recognise it. It is delusive in easy and so-called liberal-minded people to say, "there is not so much difference between us after all," when there is really a tremendous difference. A Free Church Council, for instance, exists for the promotion of orthodox doctrines. How can any real Unitarian complain at being excluded from it, or wish to be in it? He must either be one thing or the other, he cannot be both; and if he elects to be Unitarian he must be willing to bravely take the consequences.

THE MISSIONARY MOTIVE.

It is said in English history that when the first Christian missionary arrived in Kent, he presented himself before the king to ask permission to preach the gospel in his dominions The king was on the point of refusing, when an aged counsellor, by the following speech, obtained the permission desired. "Here we are," said he, like birds of passage, we know not whence we come, or whither we are going; if this man can tell us for God's sake let him speak." So if there are millions of our fellow-creatures who know not whence they came, nor whither they are going, for God's sake, and for humanity's sake, let us declare our glad tidings to them which will tell them whence they came and whither they are going.

Joseph Mazzini, the Unitarian Patriot.

By the Rev. E. THACKRAY, M.A., Ph.D.

Unity was Mazzini's great watchword. To unite became a passion with him. In order to make Italy one instead of a number of jealously independent states he gave up his whole life, spending much of it in prison and exile. The cause was a noble one, for what could be more worthy than the effort to break down the barriers between one little state and another. It was intolerable that each should go to the expense of keeping up a separate Government for making special laws and tariffs, because that made it so hard for commerce to thrive. It was also exasperating to travellers always to be having their trunks examined every time they passed the

numerous boundaries between one little state and another and be continually suspected for spies. Culture was hampered too, for a book published in one State was not allowed to be sold in another without paying certain acknowledgments. So after several months' imprisonment as a reward for his ardour, Mazzini set about organising the young Italy movement which did indeed eventually bring about a republican unity of Italy with Mazzini as a member of the short-lived triumvirate. Italy has still retained her unity although she has now a monarchical form and not a republican.

Mazzini's dream of unity did not end with Italy. He regarded the unification of Italy as only one step towards the unification of Europe. "Remember," he says," that the Italian mission is the moral unity of Europe. Italy is the only land that has twice uttered the word of unification to the disjointed nations. Twice Rome has been the Metropolis, the temple of the European world; the first time when our conquering eagles traversed the known world and prepared it for union by introducing civilised institutions; the second time when the genius of Italy incarnated itself in the Papacy. To-day a third mission is dawning for our Italy, which will make this free and united country greater and more powerful than that of Popes and Cæsars." But neither does Mazzini stop at the unification of Europe. He recognises a unity of all mankind in such a thorough-going way as to land him in what we call Unitarianism. For instance, he refuses to believe in a supernatural revelation in the orthodox sense because such a belief cannot fail to make those people intolerant who have received the revelation ("From the Council to God." p. 297), and thus impair the sense of unity.

The remarkable pamphlet, "From the Council to God," is an appeal away from the Council of Nicea in 325 A.D., at which the Divinity of Christ was first set forth, to God Himself as revealed in human life and progress. We cannot do better than cull a few passages from this important statement of faith, which is addressed to the upholders of the Nicene theology.

"You believe in the Divinity of Jesus. I can well understand the origin of this belief in times when it alone was able to secure the doubtful victory of Christianity, when the idea of progress and the gradual manifestation of God through His laws were unknown.

But we who believe in the continuous revelation of God throughout the collective life of humanity have no need of a sole immediate revealer of His Power and Love.

You believe in miracles, in the possible violation of laws regulating the universe. We believe in the unknown, the mysterious — to be one day solved—which now encompasses us on every side; in the secrets of an intuition inaccessible to analysis; in the truth of our strange presentment of an Ideal which is the primitive fatherland of the soul; in an unforeseen power of action granted to man in certain rare moments of faith, love, and supreme concentration, but we believe these to be the consequence of laws so far unfathomed by us.

We do not believe in the miraculous as you understand it. We believe in the continuity of life; in a connecting link uniting all the various periods through which it is transformed and developed; in the eternity of all noble affections; in the progressive sanctification of every germ of good gathered by the pilgrim soul in its journey upon earth and otherwhere. Your dogma of hell would eternise evil and render it victorious. Good alone is eternal; God only is victorious."

The Wide World.

The disastrous flood in the Middle West region of the United States, which has almost swept away some of the Ohio towns, is one of those calamities most appalling in the resulting loss of life. America is large and life and business enterprise are on a large scale there. It is a land of vast outlook and of huge concerns, and its calamities such as the great earthquake at San Francisco, and this flood in Ohio, are often on a great scale too, with proportionate extent of suffering. The American Unitarian Association has not been slow to take its part in relief measures. It has sent the Rev. Minot Simons, of Cleveland, and the Rev. Charles Graves, of Albany, to co-operate with the Rev. Dr. T. H. Marshall, of Dayton, especially to relieve the Unitarians. Dayton, Youngstown, Marietta, Louisville, Indianapolis, Wheeling, and Cincinnati, are the cities most seriously affected, and in these there are Unitarian Churches. The American Unitarian Association is making an appeal for 25,000 dollars to meet the crisis. The Unitarians are "hard hit" and the conditions are said to be "terrible" and "indescribable." In Dayton alone there were 20,000 people who had lost every atom of property they ever possessed.

With the fall of Adrianople the end of the Balkan War was brought much nearer. Where so many conflicting interests are involved the concluding arrangements for peace bristle with peculiar difficulties requiring much delicacy of treatment and sound common sense. That the selfish schemes of any of the great powers shall not prevent a reliable and permanent settlement is the great hope of all who desire to be just.

The effect of an offer from England to suspend naval construction for a year if other maritime powers will do likewise, has had a wholesome result, and has been received in Germany in terms of approval. The growth of the peace sentiment will continue.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

About a year ago a new Branch in the North began its career by giving a party to the mothers of their Sunday School scholars. A friend calls our attention to the Oldham Chapel Calendar, which shows that the local Branch has followed suit and has recently invited the mothers of the Sunday scholars to spend an evening with them. It is indeed an excellent idea, and we can heartily endorse our correspondent's remark that "If all the branches would do likewise it would go a long way towards drawing the fringes of our people closer to the main body."

The League Secretary has been visiting Branches in the North and was persent at a Sale of Work at Blackley in Lancashire. Her attention was specially called to the League Stall on which were the gifts of twenty-three Branches and which realized over £7, a very substantial contribution to the proceeds of the sale, and for which the Blackley ladies were very grateful. Miss Herford had an opportunity on this occasion of meeting a number of officials and members from Branches in the district at a short informal conference.

A new Branch has been formed at Mansfield, the result of a drawing-room meeting held there at which the League Secretary spoke on the work of the League. A meeting was also held at Rotherham, and it is expected that a branch will shortly be formed there.

In furtherance of the League's International work the Committee are sending, from time to time, short articles describing the various kinds of public and social work undertaken by English women for insertion in the magazine published by the "Associazione Italiana di Libir Credenti," connected with which is a little Women's League of nine members. One article has been on "Schools for Mothers," and another is being sent on the "Work of women on municipal bodies."

The American National Alliance has met with a great loss in the death of Mrs. Fifield, of Dorchester, Mass. Since its start more than twenty-six years ago she was the organizing secretary of the Alliance and spent her time and strength in its faithful service almost till the day of her death.

A letter has been received from Mrs. Rogers, of the John Pounds' Home at Portsmouth, and a paragraph is quoted here in the belief that Mrs. Rogers's many friends and supporters in the League will be glad to help her to find the assistant for whom she is looking. Mrs. Rogers says: "I am most anxious to meet with some lady who would help me with the home work and take my place in time. There is no one here who could or would. One must love the work and have great patience to make it a success. There are women who give their lives to this sort of work, and I long to meet with one. We could not afford to pay such a person just now, but I know there are ladies with small incomes longing to work, and she could live in my home and be very comfortable. Will you think it over and make enquiries?"

Another interesting letter has come from Miss Mitchell telling, this time, of the busy time she spent at Timaru. She tells of speaking one evening after service to 250 men and women, and of how "the whole air was alive, and that it would have inspired the dullest to have looked down on them and realise how they have come to find a church home so recently, and one they love." Before Miss Mitchell left the women of the church there formed themselves into a Branch of the League, and are keenly anxious to co-operate, especially in the fellowship work with the women of our churches in the mother country.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

"The World Mission of the Unitarian Faith," by the Rev. J. T. Sunderland, M.A., a pamphlet of 40 pages, is a timely reprint of a series of articles contributed to "The Christian Register," Boston, U.S.A., indicating the missionary call there is to Unitarians and Unitarianism for the propagation of this Faith in every part of the world. "The more religion we export, the more we possess," expresses a conviction of the author. "We need foreign missions for our own spiritual life," he says. "To give is to live, to deny is to die." "In seeking to save others they saved themselves" asserted of missionary churches is "a lesson of vital importance for us as Unitarians." A decaying church is described as one which has no care for others beyond itself, and the life Unitarians need is this going outside of themselves.

"The Better Religion Coming," a sermon by the same author, is shown to be simple Christianity "purified from its corruptions"; in another little tract Mr. Sunderland makes "A Plea for Religion in the Home," with many useful suggestions for its cultivation.

Mr. H. A. Pearson, of Maughold, I.O.M., a Postal Mission convert to Unitarianism, has printed a four-page leaflet entitled—"Mankind: Here and Hereafter," in which he publishes some very reasonable views of life and religion. Mr. Pearson has for some years done much good in circulating Unitarian literature amongst his neighbours in Manxland.

It is asserted that "Among educated people in India it would certainly appear that Unitarianism is the only type of Western religion which has any chance of sympathetic acceptance."

Our readers will be interested in the information that a Canadian Edition of the "Unitarian Monthly" is now issued for Canadian readers; henceforth copies will be sent out to Canada for delivery to any part before the 15th of each month. Canadians desiring copies or information should apply to the Editor.

From "Unitarian Word and Work," April, 1913, we learn that the Rev. W. Copeland Bowie, Secretary, British and Foreign Unitarian Association, is appointed by the American Unitarian Association to be Billings Lecturer to visit the Canadian churches. It is expected that he will go in the autumn. His visit will be on behalf of the two Associations, American and British.

As one of his last public duties before he vacated his office President Taft laid the corner-stone of a new Unitarian Church at Washington, U.S.A. He did it as a member of the congregation.

The British and Foreign Unitarian Association is about to publish a series of new handbooks of Religion representative of Modern Unitarianism as another fitting commemoration of the Centennial of the passing of the Trinity Act.

MINISTERIAL CHANGES: Rev. W. G. Cadman concluded his ministry at Macclesfield March 23rd, and received a farewell presentation; Rev. Mortimer Rowe, B.A., has resigned his ministry at Norwich and accepted appointment to Preston; Rev. S. Burrows concluded his ministry at Hastings, March 30th; Rev. H. Fisher Short concluded his ministry at Mossley, March 30th, and he and his wife received farewell presentations, and commenced at Park Lane, Wigan, on April 6th; Mr. E. Carlier has been welcomed as Lay Minister at Deptford on April 2nd; Mr. V. Moody, Manchester College, Oxford, has accepted appointment to the Horsham Free Christian Church; Rev. H. W. King has accepted appointment to the Church of Our Father, Rotherham; Rev. Felix Taylor, B.A., has resigned at Hamilton, Ontario, Canada; Rev. G. C. Sharpe has resigned his charge at Johannesburg, South Africa; Rev. R. S. Redfern, of Leigh, has accepted appointment to the Swinton Church, and has resigned at Leigh; Rev. Evan T. Evans, ex-Congregationalist, has applied to, and satisfied the South Wales Advisory Committee for recognition as a Unitarian minister; the Rev. A. Scruton has received a welcome to his ministry at Stockton-on-Tees; Rev. W. Jellie, resigned, at Wellington, New Zealand; Rev. Henry Dawtrey, B.A., is appointed to the Dundee "Church of To-day" for three months.

DEATHS: Mr. Alderman W. B. Pritchard, Manchester, interred March 22nd, 80; Mrs. S. A. Walmsley, Didsbury, Manchester, April 3rd, 96; Mrs. Howe, Dewsbury, widow of late Rev. Charles Howe, March 25th, 81; Mrs. Alfred Holt, of Liverpool, at Colwyn Bay, April 5th; Miss E. J. Troup, Hythe, April 11th; Mr. Frank Winser, Nottingham, April 15th, 74; Mrs. Elliott, Stockton-on-Tees, widow of late Rev. William Elliott, April 13th, 92.

British & Foreign Unitarian Association.

ANNIVERSARY MEETINGS

WHIT—WEEK, 1913.

TUESDAY EVENING, 13th MAY. Religious Service at Rosslyn Hill Chapel, Hampstead, 7-30 p.m. Sermon by Rev. J. H. Weatherall, M.A. (Bolton).

WEDNESDAY MORNING, 14th MAY. The Essex Hall Lecture will be delivered by Rev. Alexander Gordon, M.A., on "Heresy, its Ancient Wrongs and Modern Rights, in these Kingdoms," at 11 a.m.

WEDNESDAY EVENING, 14th MAY. Centenary of Unitarian Freedom. Public Meeting at Essex Hall, 7-30 p.m., in commemoration of the passing of the Trinity Act, 1813. Four Addresses: Rev. J. Edwin Odgers, M.A., D.D. (Oxford), "Our Inheritance from the Past"; Rev. Simon Jones, B.A. (Swansea), and Mrs. H. D. Roberts (Liverpool), "Our Work in the Present"; C. Sydney Jones, Esq., M.A. (Liverpool), "The Next Step Forward." Chairman: Charles Hawksley, Esq.

THURSDAY MORNING, 15th MAY. Annual Business Meeting, British and Foreign Unitarian Association, at Essex Hall, 10 a.m., when the President will take the chair. Conference on "The Work of the Association" will follow.

THURSDAY EVENING, 15th MAY. Conversazione at the Portman Rooms, Baker Street, W., at 8 p.m. Tickets 1s. each; on and after May 14, 2s.

The Sunday School Association :: Founded 1833

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ANNIVERSARY MEETINGS, TUESDAY, MAY 13, 1913

REV. T. P. SPEDDING, President, in the chair.

CONFERENCE at 11 a.m. on "Forward Movement Ideals and Work." LUNCHEON at the Holborn Restaurant at one o'clock. Tickets 2/6.

At 3 o'clock an Address will be delivered at Essex Hall by the Rev. LUCKING TAVENER (Aberdeen), "Art and its Place in Religious Instruction."

PRESIDENT'S ADDRESS and BUSINESS MEETING at 4 p.m. Afternoon Tea at 5 p.m.

ION PRITCHARD, Hon. Sec.

National Unitarian Temperance Association

THE 20th ANNUAL MEETING

Will be held at Essex Hall, Essex Street, Strand, London FRIDAY, MAY 16th, 1913.

The President (Rev. Philip H. Wicksteed, M.A.) will take the chair at 7 p.m. Speakers: Rev. W. G. Tarrant, B.A., Rev. J. Morgan Whiteman, and others to be announced.

From 5 to 7 p.m. the President and Mrs. Wicksteed will be "At Home" to members and friends.

ADVERTISERS, Churches, Associations, and other Institutions should note that this Magazine is the organ of various Unitarian Movements, is used by considerably OVER 100 CHURCHES, and reaches about 30,000 READERS. Hence any Advertisements of Meetings, Services, Special Events, Bazaars, or anything else are certain to be of effective value. TERMS: 2/6 per inch in columns; 20/- per column; 10/- half-column; £2 the whole page.

UNITARIAN VISITORS on holiday at seaside resorts and other places where there is a UNITARIAN CHURCH are urged to support their Faith when away from home by attendance at the Unitarian Services on Sundays. They are heartily invited to encourage their fellow-Unitarians by their presence. Please note name and location of any church entered in this column and times of service.

Here let no man be stranger!

BLACKPOOL: South Shore Unitarian Free Church, Lytham Rd., S. Rev. H. Bodell Smith. 11-0 and 6-30.

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WOMEN'S LEAGUE.

The ANNUAL MEETING

Will be held at ESSEX HALL

On WEDNESDAY, MAY 14th, at 3-30.

Among the Speakers will be—

Mrs. J. C. MACKY, representing the New Zealand Branches; Mrs. BAARTE DE LA FAILEE, and the Rev. W. W. C. POPE.

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